

# 2 Kings 13:7

Authorized King James Version (KJV)

Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

## Analysis

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**Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.**

This verse contributes to the overall theme of chapter 13: God's patience with recurring apostasy. The reference to kingship reminds readers that all human authority is subordinate to God's ultimate kingship. The prophetic ministry served as God's primary means of covenant enforcement, calling both kings and people to faithfulness. This passage occurs during the decline toward Israel's exile, demonstrating how persistent covenant unfaithfulness leads to national disaster.

The narrative demonstrates God's justice in judging covenant unfaithfulness while maintaining His ultimate purposes for redemption.

## Historical Context

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**Historical Setting:** 2 Kings 13 takes place during the declining years of the northern kingdom, 8th century BCE, culminating in exile in 722 BCE. The chapter's theme (Decline of Israel and Judah) reflects the historical reality of progressive political instability and external threats, particularly from Aram (Syria)

and later Assyria. Archaeological evidence from this period includes royal inscriptions, administrative documents, and material culture that corroborate the biblical account while providing additional context for understanding the political and social dynamics at work.

## Related Passages

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**Psalm 19:1** — Heavens declare God's glory

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. How does this verse contribute to understanding the theological message of 2 Kings 13 regarding God's patience with recurring apostasy?
2. What does this passage reveal about God's character, particularly His justice, mercy, and faithfulness to covenant promises?
3. In what practical ways should this text shape contemporary Christian thinking about faithfulness, worship, and obedience to God?

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